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borhood of the town where he resided; the farm was cultivated by a man who paid rent for it to the king." The man dies, the rent comes due, with no money to pay it, so the widow "concludes to select one of the finest cows and sends the boy off to market to sell it." He admits that this story "has a tinge of modernism about it," but because the stupid boy turns out to be a hero he concludes that there is "an unmistakable Indian stamp to the story. Their legends delight in making tiny, insignificant things perform great wonders." Is it possible he never heard of Tom Thumb?

The book contains many good things and is interesting throughout, but is of little scientific value except to the ethnologist already sufficiently familiar with the subject to be able to sift the material.

JAMES MOONEY.

The Land of Poco Tiempo. By Charles F. Lummis. New York: Charles Scribner's Sons, 1893, 8°, xii, 310 pp., 38 ill. \$2.50.

Any one who has visited the extreme Southwest will at once identify with it the name of this new book—the "Land of Pretty Soon;" or, as Mr. Lummis also aptly terms it, "The National Rip Van Winkle—the United States which is *not* United States." The writings of Mr. Lummis are doing a great good by affording the general student of the history and ethnology of the Southwest a more correct solution of this "Great American Mystery" than he could otherwise gain, divorced from the many popular fallacies with which most of the literature on this region is so replete. Fortunately for the author, in his scientific work he has been under the tutelage of Banderli, to whom he alludes as the founder of the new school of American archeology, "for science is but little the richer for the peckings of others at this field."

The Land of Poco Tiempo is well described. "'Lo' who is not poor" is the title of a chapter devoted to the Pueblo Indians, "the most striking ethnologic figure in our America to-day. . . . He is the one racial man who enjoys two religions, irreconcilable yet reconciled; two currencies, millenniums apart in the world's ripening; two sets of tools as far asunder as the Stone Age from the locomotive; two sets of laws, one coeval with Confucius and the other with the Supreme Court;

two languages that preceded us, and two names, whereof the one we hear was ratified by the sacrament of Christian baptism, while the other, whereby he goes among his own, was sealed upon his infant lips with the spittle of a swart godfather at a pagan feast." Poverty, he argues, is quite unknown to the Pueblos, for these villagers own silver, coral, and turquois ornaments alone to the value of \$100,000.

In "The City in the Sky" he describes Acoma, probably the only pueblo of New Mexico standing on the site it occupied when the Spaniards first found their way into New Mexico. In a chapter on the "Penitent Brothers" he tells of the New Mexican offspring of an old Spanish Franciscan order whose members resort to self-flagellation and even crucifixion for penance, and although both church and state have endeavored to abolish this survival of the order, they still maintain their fanatic practices. Some of the performances of the Penitentes have been witnessed and photographed by Mr. Lummis.

"The Chase of the Chongo" describes the ceremonial game of the kicked stick; the "Wanderings of Cochití" relates in a thoroughly interesting way the successive shiftings of the Queres inhabitants of Cochití before Coronado came in the middle of the sixteenth century.

The Southwestern nomad is allotted two chapters: "The Apache Warrior" and "On the Trail of the Renegades." None of the papers will prove of greater interest to the folk-lorist than the chapter on New Mexican folk-songs.

Each Pueblo has its patron saint in the Catholic church, to whose honor the appropriate day of the calendar is set apart for the performance of ceremonies "contrived to do homage to the *santo* and to all the pagan Trues at one fell swoop." Chapter X, "A Day with the Saints," describes their ceremonies as witnessed by the author at various pueblos. The concluding article, "The Cities That Were Forgotten," is probably still fresh in the minds of many of the readers of *Scribner's*, and we are pleased to see it here in more permanent form. In this chapter the myth of the "Gran Quivira," which Bandelier has so completely exploded, is carefully and accurately related.

Altogether the volume, from the popular point of view, is the best that has yet been published on our Southwest. It is beautifully printed, and its numerous excellent illustrations are from photographs by the author.

F. W. HODGE.